religious aspects of Puritanism were not disentangled; they presented themselves, both to supporters and opponents, as different facets of a single scheme.[u] All that crossed the views of the needy courtiers, the proud encroaching priests, the thievish projectors, the lewd nobility and gentry . . . whoever could endure a sermon, modest habit or conversation, or anything good—all these were Puritans."[M] The clash was not one of theories—a systematic and theoretical individualism did not develop till after the Restoration—but of contradictory economic interests and incompatible conceptions of social expediency.

The economic policy haltingly pursued by the Government of Charles I bore some resemblance to the system of which a more uncompromising version was developed between 1661 and 1685 by Colbert in France. It was one which favoured an artificial and State-promoted capitalism—a capitalism resting on the grant of privileges and concessions to company promoters who would pay for them, and accompanied by an elaborate system of State control, which again, if partly inspired by a genuine solicitude for the public interest, was too often smeared with an odious trail of finance. It found its characteristic expression in the grant of patents, in the revival of the royal monopoly of exchange business, against which the City had

fought under Elizabeth, in attempts to enforce by administrative action compliance with the elaborate and impracticable code controlling the textile trades and to put down speculation in food-stuffs, and in raids on enclosing landlords, on employers who paid in truck or evaded the rates fixed by assessment, and on justices who were negligent in the administration of the Poor Laws.

Such measures were combined with occasional plunges into even more grandiose schemes for the establishment of county granaries, for taking certain industries into the hands of the Crown, and even for the virtual nationalization of the cloth manufacture."